

## A FEW ITEMS

—IN THE—

# HISTORY OF THE MORRISITES.

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Believing it to be the will of the Lord to enter upon missionary work for the promulgation of all truth connected with the fulness of the gospel and the restoration of the faith of the Morrisite people, and in the interests of the Church of the Firstborn, we give the following account of missionary work accomplished at different times :

The people of Weber began to wander into the wilderness in July, 1862, and in November, James and George Dove started for Nevada, and having passed through a part of the winter in the woods near Virginia, came down to Carson Valley, there finding John Livingstone talking to the people, who were anxious for us to preach; and John E. Jones, James Dove and John Livingstone met in prayer in Father Jones' house, in Jack Valley, to inquire of the Lord; and it was decided that there would be a meeting on Sunday in the Jack Valley school house, and there was a large congregation, James Dove preaching first, John Livingstone followed with a few remarks, the people listening with great attention. We advanced the principles taught us in Weber. In April, some were baptized, namely, Robert Roberts, Jane Roberts and her daugh-

ter Jane. Soon after this, a few more were baptized. Robert Ford, John Harvey, Sister Bell and her husband, were favorably inclined. John Bowman and wife, Mr. Baxter and Henry Wadman were under the presidency of James Dove. John Livingstone, John Parson and Richard Cook formed a presidency, and did some work in Nevada; and they baptised a few, namely, Walter Corser, Miss Jones and John Ritter.

During the winter of 1864, six apostles and Richard Cook, Joseph Morris' counselor, met in Bro. Neils Morrison's house to ordain Bro. John Livingstone to receive communications for the guidance of the apostles, John Parson and Richard Cook. John E. Jones objected, but complied afterwards and Bro. Livingstone filled the office to the satisfaction of John Parson. For some time afterwards they held a number of meetings in Carson Valley, Nevada, and John Parson and John Livingstone went to Sacramento on a preaching mission. John Livingstone did not get the word of the Lord regarding their proceedings, therefore they had to go home. Soon after this they did not see eye to eye, therefore did not work together any longer.

There were many persons who were very much interested in and favorable to the principles advocated and taught during the first two years. Bro. John Eardley came from Austin, Nev., in the fall, and took hold of the work with James Dove, and kept it up in Carson City till the latter left in November, 1865, to go on a mission to the Eastern States, in company with George S. Dove and Hugh Davies, and going to Sacra-

mento, found Bro. J. Moss, Sr., on his mission to San Juan, and he finding a few brethren there, endeavored to organize them, and placed his son Peter to preside. James Dove, deeming this step rather unwise in Bro. Moss, concluded to make a change for the better.

James Dove, being an apostle, had the right to set in order, and he organized them and placed Bro. John Neilson President, and Peter assistant, and Bro. Joseph Marsh as Bishop. Bro. Fransen was baptized at this time, and ordained by James Dove. The following persons were some of the members of this organization: James Poulson, John Lee and wife, Christian Lee, John Neilson and wife, Peter Swendsen, wife and daughter, Bro. Wardle and wife, Sister Muren Sorenson, Sarah Sorenson, Chris. Johnson, Jacob Johnson, Perry Davis and wife and daughter. A full account of this organization cannot be given, as Bro. John Neilson delivered the books to Bro. Peter Moss, who had manifested a desire to see the work prosper. Leaving the people in Sacramento, James and George went to San Francisco to take ship for New York, and had a very rough time. This was the last week in December, 1865. They landed safely in New Jersey, where they were sent. James Dove delivered a few lectures, meeting with poor success.

Brother James Dove returned from the East to San Francisco in January, 1868, and finding a few that accepted W. W. Davies as a leader, joined them, and began to preach the fulness of the gospel, and met with success in convincing a few persons, among whom were

Samuel Wood, Mr. Andrews and others. After the arrival of George S. Dove, in 1872, the following persons were convinced of the principles of the fulness of the gospel: Ebenezer Hayes and wife, A. J. Courtney, Joseph Spencer and Henry Hayes. These parties met with James Dove in public meetings, and when John Parson was going up to Walla Walla to see W. W. Davies, to satisfy himself about the claims of Davies and Livingstone. (the former had said he was Father Adam), Bro. John Parson stopped at James' house before he went to Walla Walla, and also when he came back. James invited him to speak to the people at a Sunday meeting. He spoke eloquently, and in the spirit. Bro. James stated that he believed Bro. Parson was Peter. The next week Bro. John went to Nevada to his family, and we had letters from him every few weeks for a year. He sent us word that the kingdom was going to be set up on the 7th day of April, 1874; that he would be in San Francisco at that time. He came and brought John Petrie with him to give revelations. We received them very kindly, and made a home for them. We had a very busy house for two weeks, people coming visiting and coming to the meetings, Petrie giving revelations against the high priesthood, till James had to say something about it, and John Parsons was vexed. But when John started his kingdom on the 7th of April, he baptised a few that James had already baptised, but this was John's kingdom, and he must re-baptize those who had been baptised in Weber. After the names had been mentioned, in all there were four-

teen in number. The previous year George S. Dove had been receiving communications and having dreams and visions, and when Petrie came, his mouth was closed. We did not know the reason then; we have seen since. Bro. John went to stay at Ebenezer Hayes' about two months, and he told them that thousands would come to him, for the kingdom belonged to Jesus. George S. Dove told him he could not go a step further, and Bro. John said, "*Oh Bosh!*" But it proved true. Bro. George continued to receive the word of the Lord, giving instructions how to proceed with the work, and giving light on many things; and principles that were given in Weber, which we did not understand before, we gained light upon. He was operated upon at times by the Holy Spirit, and the word of the Lord came that we were to organize into a church called the Church of the Firstborn.

Five went to be baptized, George S. Dove, James Dove, John Neilson, Joseph Taylor and Joseph A. Dove. All the rest of the names are in the Church Record, about 29 members at that time, and we took a little meeting house in Fairmount Valley, where James Dove delivered ten discourses. We had a school for children, John Neilson being superintendent. There was a little bread cast upon the waters. About this time we published a pamphlet called "The Voice from the West."

James and George S. Dove went on a short mission to Sacramento, and sowed a little seed that may be seen some day. Some little time after, we went up the Sacramento river to Pleasant Grove, and bap-

tized the Odell family, ten in all. About this time things seemed to be at a standstill, on account of the Doves having failed in business, and were poor; but when things revived a little, James Dove published another small pamphlet called "Present Knowledge and Past Revelments Combined," and to follow this up, James Dove & Co. published a small paper called the "Olive Branch;" and Bro. John Neilson has been doing all he can to keep things alive by sending out all that he could get hold of to wake up the people, and is spending money all the time for this purpose, that Morrisism (so termed) may gain a foothold. May his good deeds go down from generation to generation, with those who have tried to spread the truth, without grinding the poor as some have done, like W. W. D., who has come down to San Francisco to live on the means that he has gained in some way. May our Father keep us from any such disaster. God help those who are trying to do right for the truth's sake, and may the rest be cast away.

In August, 1885, James Dove went to Salt Lake City as a missionary, and went first to Bro. Holmes' house in South Cottonwood, where he was gladly received, and preached on Sunday with good effect. For some time previous to this a correspondence had been maintained with Bro. Holmes' family, and they were desirous of our return to South Cottonwood, and preach again at Bro. Holmes'. At this time George S. Dove was expected from San Francisco, and he came the following week, and on Sunday, Sept. 13th, George S.

and J. Dove went to Little Sandy and preached. On Monday, Sept. 14th, they baptized ten, seven of Bro. Holmes' family, Bro. Wardell, Sister Ellen Romstrom and a brother at Cottonwood, and then returned to the city, visited many, and found many who were favorable, and many others who were not.

Sunday, Sept. 21st, they held a meeting in Pendleton Hall, Salt Lake City, where there was a large congregation. For several Sundays they held meetings in this hall, and created much interest among the people.

Then on October 7th they started for Montana, where they were kindly received by Bro. John R. Eardley, who went with them to Anaconda, and upon their arrival Bro. John found Harris Odell, who furnished a conveyance for them to Willow Glen, where they met Bro. Thomas, who gave them accommodations for the night.

Oct. 9.—Went to see Sister Emmons, and found her well; also to see Sister Staffanson, who was baptized while she was in California, and her child was sick. We administered to it with good effect, P. Thomas being present.

Oct. 10.—Went to see John Eardley, and it was rather an unpleasant interview. James Dove told him he did not tell the truth, and he ordered James out of his store, and the latter went. George S. Dove was there with P. Thomas.

Oct. 11.—Had a very full house at Willow Glen school house—two meetings with very good effect and good attention.

Oct. 12.—George stayed with Emmons' family last night. We went around seeing the people to talk with them.

Oct. 13.—Went to see the Staffanson family, on Less Creek, and at night went with them to the school house to a prayer meeting, and had a very good time.

Oct. 14.—Went to see Bro. Neils Jensen and family, and talked with them till late, and then went to P. Thomas' for the night.

Oct. 15.—Started for Deer Lodge City, Bro. Thomas taking us in his wagon to Warm Springs Station. We got to Deer Lodge in the afternoon, and saw Bro. Peterson. He took us to see Bro. Beck, but he did not want to see us, and was rather insulting. He introduced us to Bro. and Sister Hanson, two good old Morrisites, and we had a home there all the time we were in Montana. After talking to them about two hours they made us a present, for they felt good.

Oct. 16.—All day at the same place, and had a very good time.

Oct. 17.—Still at the same place with Father Hanson's family, but went down to Deer Lodge City to see the country people and tell them of the meeting at Bro. L. C. Hanson's house. At night went to stay with him, and he received us very kindly.

Oct. 18.—Held a meeting at Bro. L. C. Hanson's; it was well attended, but we found the people fast asleep, and we tried to wake them up. Bro. Geo. S. Dove spoke well, the people listening with attention.

Oct. 19.—Went with Bro. L. C. Larson up in the



mountains, where he is making a home, and is engaged in the stock-raising business. He received us with all his heart, but not so with his wife ; she could not see it right then, but afterwards saw it in a more favorable light.

Oct. 20.—We are having a fine time in the mountains, L. C. Larson and family talking on the fulness of the gospel and the work at Weber.

Oct. 21.—Bro. Larson took us farther up the mountains to look at his gold prospect, and we saw a Weber brother, Rasmus Hanson, mining all alone, and we talked with him and gave him good counsel; he received us very kindly, and said he was a lost sheep; we told him we had come to find such as him.

Oct. 22.—Bro. Larson brought us down from the mountains to L. C. Hanson's house, where we held a meeting. We had a good time, about thirty people being present. We stayed all night.

Oct. 23.—Left the people in Deer Lodge and came to Willow Glen. Stayed all night with Bro. Jenson.

Oct. 24.—Bro. George went to Sister Emmons' house for the night, and James went to P. Thomas' in company with Bro. L. C. Larson.

Oct. 25—Sunday.—Had two meetings in the Willow Glen school house. John R. Eardley was there; had a very good attendance.

Oct. 26.—Had a good time to-day in attending to the ordinance of baptism, Brothers P. Thomas and L. C. Larson going through, in faith, that part of the gospel. Brother Jenson's family set a good baptismal table

spread with the good things of earth, and the two brethren were set apart in their order.

Oct. 27.—George went to stay with the Emmons family, and James went to Brother Rasmussen's, talking all the time with good effect.

Oct. 28.—All day at the same place, it being Brother Rasmussen's birthday. Bro. George came, and we had considerable enjoyment. Spent the time reading letters, etc. Stayed all night.

Oct. 29.—In the morning went to Sister Emmons'; in the afternoon went to Brother Rasmussen's and held a meeting. Sister Emmons spoke well, and we had a good time conversing upon spiritual matters.

Oct. 30.—Went to Deer Lodge City. Brothers Neils Jensen and Rasmus Rasmussen went with us, and we called at Race Track; we wanted to get their meeting house, but they would not let us have it; we did not trust in their leader, George Williams.

Oct. 31.—We are staying at old Father Hanson's: we will go down to the city to see a few friends and have a talk with them.

About this time a number of brethren began to advocate the publishing of the revelations of Joseph Morris. We told them at first that we did not think they could understand them all; we were satisfied that such would be the case; but they felt determined to have them just as they were written. Finally arrangements were made for the means to conduct that part of the work, and the brothers at Montana would have George S. Dove pledge himself that he would publish

the revelations in their crude state. He returned to San Francisco and commenced the work, and it took about seven months to accomplish it, as the revelations were in a very disordered condition. Some people have not felt satisfied with the publication, and others have, while some parties have found fault with George S. Dove for publishing them, and gave him no credit for the efforts put forth by him for the benefit of truth and the revival of the Morrisite people. As a whole, our efforts and labors have been proved before God, whether men in their natural wisdom think so or not. If the Morrisite people loved the Lord Jesus Christ, they would come to the front, both young and old, and show their colors, and would be able to sing, "we want no cowards in our band."

Nov. 1.—Sunday.—Had a meeting at 10 o'clock at Bro. L. C. Hanson's house, and Brother George preached to a full house, with good effect. In the afternoon had a meeting at Deer Lodge Courthouse, and James preached to about two hundred people. At night held a meeting in Father Hanson's house, the people bearing testimony of the true spirit, all feeling well; had a very good time.

Nov. 2.—Came back from Deer Lodge with Neils Jenson; called on Golden at Race Track, and found out the people had agreed not to hear us speak; had a good time with Golden and wife; stayed all day, talking with them; she said, "if you are the servants of the Lord, come into the house."

Nov. 3.—Stayed with P. Thomas to-day, his wife

treating us very kindly, but she did not believe in our mission.

Nov. 4.—Went to see Neils Staffanson; he was very kind to us, but did not talk very kindly to John Eardley.

Nov. 5.—Had a very good meeting at night in Less Creek school house. The school teacher was very much interested.

Nov. 6.—Were at Sister Emmons' to-day; had a long talk with her.

Nov. 7.—Still at Emmons'; it was very cold all day; spent the time reading letters and talking.

Nov. 8.—Held two meetings in Willow Glen school house, and we had a little trouble with two young men who were drunk, but still had a good time.

Nov. 9.—Started for Deer Lodge City, Bro. Jenson taking us to the station, but we were a few minutes too late.

Nov. 10.—Bro. P. Thomas took us to Warm Springs Station, and when we arrived at Deer Lodge found the Saints all well. Spent the day in going round to see the people.

Nov. 11, 12, 13, 14.—Spent all the week in going from place to place, holding meetings all the time, in one house or another. On Sunday we met in the Courthouse.

Nov. 15.—Had three meetings, with good effect, the spirit working powerfully on the people.

Nov. 16.—Went to Race Track and stayed all night with Bro. Golden and wife; had a good time until late in the evening, George teaching the diagram.

Nov. 17.—Bro. Golden took us to Willow Glen to Bro. Jenson's, where we stayed all night.

Nov. 18.—Went to Anaconda to take train for Salt Lake. Bidding the people in Montana farewell in good faith and spirits, we were soon on the cars for an all night's ride.

Nov. 19.—Arrived in Salt Lake City at night, and were received at the house of the two Sisters Larsen very kindly.

Nov. 20.—Went around to see the Saints and others, talking with them about the future work.

Nov. 21.—The same as yesterday.

Nov. 22—Sunday.—Held two meetings in Pendleton Hall; very few people present to hear George speak at night.

Nov. 23.—Went among the people, talking with them.

Nov. 25.—Spent the day well; baptized five in the Warm Springs, and set them in order at Sister Ellen's house. The sister prepared for us a good meal, and the same afternoon George bid the Saints farewell and started for San Francisco.

I felt somewhat lonely now. On Sunday, the 29th, held a meeting in John Gray's house, and on several following Sundays in other houses in the first and second wards. Held meetings in the ninth ward for over a year, preaching in all over seventy times; baptized five in the River Jordan in July, 1886. In December George returned, and we preached at all times when an opportunity offered. In February, 1887, George

went to Soda Springs, and preached there several times. He came down to Weber and rented some land, and James went up, and in May we re-interred Sister Bowman, who had been shot by Burton twenty years before. There were many Morrisites present—George Dove, James Dove, James Bowman and John Bowman speaking at the grave. We had the Court-house in Ogden City two months to preach in, and then George came home, James following in November, 1889.

The people received me gladly. I remained with Brother James Bowman seventeen days, and preached two or three times a week, and talked with many people besides ; was treated very kindly by Brother Bowman and the Anderson family. On my departure from Soda Springs to Taponis, Idaho, Brother James Bowman paid my expenses. I was received there by Bro. Carlton. After being there two weeks, James Dove arrived from Salt Lake City. We applied for the school house to preach in, but the trustees were not willing at first to let us have it, because they thought we were Mormons; but when we explained to them our position they at once consented, and we held three meetings with good effect. George S. Dove fully expected to go from there to Montana, but circumstances were such that we had to turn our attention to South Weber. George and Carlton went to Weber, and James Dove went to Soda Springs. He was received very kindly by the people, and especially by Bro. Bowman, and Bro. Anderson and his wife. When I first saw her my tears came, for I remembered what she had suffered,

and to see how the Lord had blessed her with such a nice family of nine children; and I felt free in spirit with them; and I preached to them on Sunday with good results. The school house in the upper town was procured, and our meetings there were well attended by the Mormon people, and had I stayed, there would have been good work done there; but circumstances ordered it otherwise, for George came up from South Weber. Brother James Bowman had already consented to loan a team for the work at Weber, and Brothers Bowman, George S. and James Dove started with the team from Soda Springs, through the settlements; talked with a good number of people in the places we passed through, and Sunday evening had an opportunity to speak in the meeting at Mink Creek.

We traveled on till we came to Weber, and James Dove stayed a few days, and then went down to Salt Lake City and stopped there a few weeks; then went up to Weber for good, and in a few weeks Ellen Romstrom came up and brought some means to build a house, believing it was to make a home for the Morrisite people; but no one came to help, and we had to bear it alone. James Dove worked there for two years, and made a nice place, suffering considerable hardship in the winter, believing that he was doing the will of the Lord; but the old lady died, and the place went back into the hands of the man who owned the land, and Carlton took all the rest, cow, chickens and household furniture; but we firmly believe that it was a shadow of things to come, although it was not the

spot of ground that the Lord called his; still it was in that valley where the Lord said that it was, and that he would march the people from there. James Dove came home to his family, and has been preaching and writing for the promulgation of the truths of the fullness of the gospel ever since, and will continue to do so while life remains, hoping that others may come to the same standard; that they may unite in one brotherhood for the preparation for the Son of God who will soon appear to those who are looking for him. Present indications denote future prosperity for the publications, if they are small, and it would show ingratitude on our part if we did not say, "thank the Lord for the blessings thus far."

Realizing that our reward will be in proportion to our earnestness in endeavoring to advance the work which we have embraced, we will continue to promulgate the truths which inspire our faith, trusting the Lord to seal conviction to the minds and hearts of those persons who may read and investigate with a pure and undivided motive. We feel greatly encouraged. Our faith and confidence in God inspired us to cast the bread upon the waters, and we have realized that the Lord is with us, and that to bless. When we look by the eye of faith to the blessings which are in store for the future, we can say, "self, be still," while the intuition of that higher, nobler, holier influence inspires our immortal souls, and the spirit responds, "be patient; remember the parable of the grain of mustard seed."

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“It is good for a people to be checked, crossed, disappointed; made to feel their own ignorance, weakness, folly; made to feel their need of God; made to feel in their self-confidence, they are no better off in this world than a lost child in a dark forest, unless they have a Father in Heaven who loves them with an eternal love, and a Holy Spirit in heaven who will give them a right judgment in all things; trusting in a Savior who can feel for all their weaknesses; for you have not been crucified with Christ till the nails have been driven in the right hand, in the left hand; in the right foot, in the left foot, and the spear has been thrust through your heart; also, you are not crucified with Christ till you are dead with Him; dead to the opinions of men; dead to the passions of the world; dead to every sin: for at this time there is a call made by the Lord for tried soldiers of Jesus Christ—and if there is a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it, there is another way to it, and a better one, and it is our own fault, not God’s, that we do not find it—for truth is ever onward; her sword is never sheathed, and her banner never trails in the dust. If her followers fail or falter by the way, others of more courage and endurance take their place. If the captains of the host prove false or weak, better soldiers are promoted from the ranks, and the fight for truth and right still continues, and will continue till more are awakened from slumber by the midnight cry, “go ye forth to meet Him.” We would advise those who go out to meet

Him and tarry, to keep their lamps well filled with oil, for He will come when they are not looking for Him, and the Bridegroom's door will be shut against those who are not ready."

After years of separation, in an unorganized condition, having been led hither and thither, without any central point in which to concentrate their energies, would it not be well for the Morrisite brethren to look into the truths that are contained in the pamphlets that have lately been published by James Dove? The general text of his remarks has been taken from the principles we received under the prophet Joseph Morris. We were in that school for a purpose; the trials we have passed through since then will sink into insignificance when compared with the blessings that will follow our faithfulness and loyalty to the truths that were entrusted to our care. When we examine the truths revealed at Weber in connection with past revealments, they are grand in their simplicity, and unfold to the man of a spiritual understanding many of the seeming incongruities connected with the Lord's spiritual work upon the earth, by revealing, as they do, the principles of the gospel in their fulness. Why let them remain in obscurity for want of a little energy on our part? Their importance as a means of restoring life and light to scattered Israel, demands at our hands an effort for their promulgation. The condition of the spiritual Israel at the present time may be compared with that of the Jews at the time of Christ. The past silence may have been necessary as

a trial by which our faith and reliance upon the word of God might be tested. Some have fallen by the wayside; but for those who are waiting and watching with an eye single to the one object, would it not be wise for them to meet together and investigate these truths, and ask the Lord to again manifest His power in our behalf; for God's promises are for workers rather than to critics, and the severest denunciations uttered by Jesus Christ were against that hypocrisy to which cold indifference is a very near neighbor; but we hope the time will come when those who took the oath of allegiance to the kingdom of God will fulfill their obligations to the covenants they made until death. We learn by the mistakes we make that we have no wisdom only what comes by Divine Providence and the experiences through which we have passed. We know that men all over judge us by the success of our efforts; don't forget that God looks at the efforts themselves.

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## GENERAL ITEMS.

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John Ledgeway, one of our faithful brethren, was found dead in the remains of his cabin on the east side of Carson River, Nev. We have not been able to find out how the fire originated.

One of our brethren, Fountain White, was located on a piece of land about thirty miles southeast of

Walker River, Nev. He had had some dispute with parties concerning his land, and finally it ended by his being shot, causing his death.

One of our faithful brethren, William Hill, counselor to Brother Dow, died in Carson Valley, Nev., we believe in full faith.

During the fall of 1884, while the "Olive Branch" was being published, Bro. J. Neilson did considerable missionary work in the way of distributing tracts and papers, and also made visits to various parts of Utah, proving himself a substantial believer. He delivered the "Olive Branch" to many persons on the cars.

Richard Cook died in 1874, in Carson Valley, Nev. We are informed that just before his death he called for Bro. John Livingstone to visit him, and asked him to pray with him. It is evident that Bro. Cook died in full faith. According to the revelation in "The Spirit Prevails," he had the blessing of the Lord for being the first one to give Joseph Morris assistance and a home; thereby he became the father of that people.

Being aware of the incompleteness of these items, we invite all those who are in the least interested in the Morrisite people and the truths they advocate, to send us all the information they can, as we intend, some time in the future to publish in a better form a history of the Weber people.

*Published by order of the Committee of the*

*CHURCH OF THE FIRSTBORN.*

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